

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“‘Mormonism,’ as it is called, is the power of God unto salvation to the believer. It is a living force which will make us better every day we apply its truths and principles, and will take us back to the presence of our Father in heaven from whence we came.”—JOHN WELLS.

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THE NEED OF UNDERSTANDING AND OBEDIENCE

ELDER GEORGE F. RICHARDS
OF THE COUNCIL OF TWELVE

FOR I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. (Romans 1: 16.)

The Apostle Paul was not ashamed of the Gospel of Christ. It would be a serious thing for any man to be ashamed of the Gospel of Christ, for he would then be ashamed of the Author, and He has said that if we are ashamed of Him, He who is our mediator with the Father will be ashamed of us before the Father in the day of judgment.

We are not only not ashamed of the Gospel, as Latter-day Saints, but we are very grateful indeed for it, for it is the plan for man's salvation and exaltation. If I were to give a definition of the Gospel that is not written in the code of the Holy Scriptures, I would say that it is the plan of the Gods, from before the creation of this world, for this earth's existence and for man's existence upon the earth; for the fall of man through disobedience, and the fall of the earth; for the redemption of man, through obedience, and the redemption of the earth, or the glorifying of the earth, for we believe it is to be renewed and receive its paradisiacal glory; also for the eternal life and exaltation of man upon the earth thus glorified.

This is a part of the Gospel plan, but it involves also the acceptance of certain principles and ordinances, obedience unto certain laws and commandments. It involves sacrifice, self-denial, service to God and to our fellowmen; denying ourselves things which are ungodly and unChristlike; which are evil, debasing and degrading. This constitutes the straight and narrow way

that leads unto life everlasting in contradistinction to the broad way in which so many travel that leads to destruction and everlasting disappointment.

NOW, this definition of necessity involves the acceptance of certain principles if we would be saved in the kingdom of God, and I take it that we all are candidates for salvation and exaltation, which is the greatest gift of God to man.

The Scriptures tell us that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The faith of all intelligent beings is centered in God, and inasmuch as there is so much required of the individual in the way of sacrifice and service, the keeping of the commandments, the obedience to law, in order to obtain the goal of our existence—our aim being eternal life—we should have a perfect and correct conception of God, we should understand Him, His personality, His powers and attributes, and the relationship we sustain to Him.

The world of mankind to-day is in great spiritual darkness with respect to this one important principle so necessary for men to believe in and understand, in order to obtain salvation.

There has never been, I am sure, a greater need for anything among the children of man than the need, at the opening of this Gospel dispensation, of the revelation of the Father and the Son given to the boy Joseph Smith. To him they revealed themselves to be personages having bodies of flesh and bones and spirit, beautiful beings, immortal, glorified and exalted, in whose image man has been created and made. It was a revelation to the world, and a revelation to him because he was raised up of the Lord to accomplish a mighty work, and it was necessary that his faith be correctly grounded, that he should have a correct understanding of God the Eternal Father and His Son Jesus Christ, and the Holy Ghost as well.

This knowledge of the Holy Ghost was later reviewed to him that his faith might never waver, whatever trials might come into his life. We know from his history that he was tried, from the time of his receiving the first manifestation and revelation of the Father and the Son, until the day of his death. He needed that knowledge to buoy him up; he never faltered.

The children of men need that knowledge, the foundation of which is faith, and their acceptance of and obedience unto it are necessary unto man's salvation. Unless men believe in these things they can not be saved in the kingdom of God.

This same Gospel teaches us that we are born sons and daughters of God, that we have inherited from Him the very qualities, attributes and powers which, in their perfected condition, make Him what He is, and they are calculated to make us like Him, and to save us with Him in His kingdom. This is a high standard and ambition, to become like our Father in Heaven. Why not? We are told in the Scriptures that things earthly are typical of things heavenly. We know that the boy has an ambition to be like his father; naturally he thinks his father is the best man in the world—and that father ought to be, and not be a disappointment to the son. The girl thinks the mother is the best woman in the world, and has an ambition to become like her. The Scriptures tell us: "Let this mind be in you, which

was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

So that is our hope. The Saviour said to His disciples: "Be ye therefore perfect, even as your father which is in heaven is perfect." There is no other people that has such a high ideal to work to and to work for as have the Latter-day Saints.

We believe, too, in a life beyond the grave, and that we lived before we came here. While our memory of the past has been withheld for a wise purpose of the Lord, no doubt that we might exercise our agency given us without being unduly influenced, we believe that when we return, if we have exercised our agency in righteousness here in this life, the knowledge we had before, the accumulation of study and experience of thousands of years, will be restored to us. That will place us a long way along the road to perfection, toward Godhood. We believe that the things we learn here in this life, the experiences gained, we will take with us when we go into the spirit world.

However, not only is it necessary, if we would attain salvation, to believe in God, to have a correct conception and understanding of Him, but we must also believe in Jesus Christ who is one of the Trinity of the Godhead and who created this earth, this world, in which we live.

The Scriptures tell us that He that believeth on Him is not condemned, but he that believeth not is condemned already. We must not only believe that He is the Son of God, the firstborn of the spirits, the only Begotten of the Father in the flesh, the great teacher among men, but we are to believe in the efficacy of His atoning blood which makes effective the ordinances of the Gospel for man's salvation, for there are ordinances that are necessary to man's salvation.

The third article of our faith reads:

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

It does not say that all mankind may be saved by obedience unto the laws and ordinances of the Gospel independent of the atonement of Jesus Christ. It is the atonement that makes effective these ordinances for man's salvation. It is His atonement that makes repentance, a principle which is also necessary, effective for our salvation. And we have the promise that through repentance from sin and obedience unto the laws and ordinances of the Gospel, though our sins may have been as scarlet, they shall be washed white as wool in the blood of the Lamb, or, in other words, through the atonement of Christ.

IF we can have a proper understanding of these principles, there will be an increasing love for our Lord and Saviour, for what He has done for us. And loving Him, we will have greater desires to serve Him, and serving Him better, we will be in the way of attaining salvation and eternal life—the goal of our existence and of our ambition and desires. So we must accept Jesus Christ as the Saviour and Redeemer of the world, believing in the efficacy of His atoning blood, if we would be saved in His kingdom. We must also believe in the Holy Ghost, who is one of the Trinity of the Godhead, but who is a

personage of spirit, not having a tabernacle of flesh and bones as have the Father and the Son.

His office, we are told in the Scripture, ancient and modern, is to bear record of the Father and of the Son to men and women here on the earth who have right to His presence and influence. He is also to bear record of the truth of all things and is received after baptism by the laying on of hands in the order that was established in the primitive days, and from the beginning, so far as we know.

WE believe in the resurrection, another principle which is a source of great satisfaction to us. We believe that those who died faithful in the Lord will come forth at His coming, come forth from the grave resurrected and immortal beings. And we believe that that time is not far distant. We believe, too, that those living when He comes, who are righteous, will be changed from mortality to immortality in the twinkling of an eye. This is according to the word of the Lord as He has revealed it to us through the Prophet Joseph Smith. What a great satisfaction this is, especially where it is known that in order to obtain a fullness of glory in the kingdom of God there must be an inseparable connection of body and spirit, such as comes through death and the resurrection, or this change that is spoken of, from mortality to immortality.

When we think of these things, what we call death does not seem so terrible after all. If we have to pass through death in order to have the resurrection, and the reuniting of body and spirit in order to attain a fullness of glory, then we ought not to want to deny our friends the privilege of travelling that royal road so that it will be possible for them to attain to the height of glory to which they have aspired here in life. But, of course, that in itself will not give us exaltation; that is a condition of absolute necessity, but we must also live and keep the commandments of God and obey all of His laws, keep all His commandments and receive the ordinances of the Gospel which He has instituted in His Church for the saving of the souls of men and women.

There are other ordinances administered in the temples of our God that are of just as much importance and just as necessary for man's exaltation as these primary ordinances—if we may call them that—of baptism, confirmation and ordination, which are administered to the living outside of the temples, but which are administered to the dead only in the temples of the Lord. A man, to receive those other saving ordinances, must be ordained to the Melchizedek Priesthood. There are the sealing ordinances by which a man and woman enter into covenant for time and eternity as husband and wife. That covenant, recognized by the laws of the land, is solemnized in marriage by one having the authority of the holy Priesthood or the sealing power by which the man and woman are sealed as husband and wife for time and eternity. In other words, the woman is given to the man of the Lord in the authority of the holy Priesthood after the manner of his giving to Adam his wife, Eve. Through their faithfulness, enduring in that covenant, the marriage relation extends into the life beyond and throughout eternity.

The Lord has revealed to the Latter-day Saints through the Prophet Joseph Smith that marriage is honourable with men and

women. It is the means through which His purposes can be accomplished in the peopling of this world in order that spirits, sons and daughters of His who are desirous of receiving tabernacles like unto the Father, may dwell with Him eventually in His kingdom, another very important thing pertaining to the exaltation of man.

Honourable marriage is respected in the Church, respected of the Lord. It is necessary, and the kind of marriage that the Lord has ordained and revealed to the Latter-day Saints in these last days is necessary for man's exaltation.

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (1 Corinthians II : 11.)

No man of himself, no woman of herself, can accomplish the purposes that God designed concerning him or her in life. And so no man or woman can attain to a fulness of glory in the celestial kingdom in single blessedness, not being the wife of a man to whom she had been given, if it is a woman, or in the case of a man, not having received a woman of the Lord.

Those who attain to a fulness of glory are to have an eternal increase and continuation of their seed forever and be as the gods having power to create, to organize, and people the worlds.

There are other principles that are necessary for us to believe in if we will be saved in the kingdom of God, and other work for us to do. Consider the redemption of our dead for example, those who have lived and died by the millions. What are you going to do with those who lived when the true Gospel was not upon the earth? Millions and millions of men and women have lived their lives as well as they knew how without understanding these things, without having the opportunity of receiving the ordinances that we have received as Latter-day Saints, and they have died and gone on before. Will you say that the ordinances of baptism and confirmation are not necessary for them? Did the Saviour mean only those who are living when He said : "Except a man be born of the water and of the Spirit he cannot enter the kingdom of heaven?" If so, why these that are living? For it is only a short time before we are numbered with the dead and would have no need of these ordinances.

No, it is for every man and woman that lives now, that has lived in the past or shall live in the future upon this earth. It is the door into the kingdom of God. There is no other way ; and the Gospel is for the dead as well as for the living, and so also are the blessings of the Gospel.

SO we believe, so we understand, and so we practise by administering all the ordinances that living men and women can receive, unto those who have died without a knowledge of the Gospel. That is why we build temples, at enormous expense, and at great expense maintain these temples for the carrying on of this work. That is why we must engage in genealogical research or employ others to do so in order to obtain a knowledge of our kindred dead, by which they can be identified upon the records, before we can do that work for them in the temple. We place this genealogical research work on a par with the temple work itself. These are all absolutely necessary.

The Scriptures tell us that we can not be perfect without our dead, neither can they without us. There must be this connecting link. Not only baptism, confirmation and ordination are necessary, but there must be the sealing of husbands and wives who have sustained that relationship here in life, and children must be sealed to their parents. These parents are children of other parents, and their parents children of still other parents, so on back through the generations. That is the character of the work that is being done, an absolute necessity in order to obtain salvation.

I WOULD like to call your attention to one more law that the Lord has given to us in this dispensation as a part of the restoration of the Gospel, which law He has also required people of other dispensations to obey. He has said through a revelation to the Prophet Joseph Smith, that His people shall give one-tenth of their interest annually for the building up of the Church of God upon the earth. That is a commandment; that is one of God's commandments. I wonder how faithfully we as Latter-day Saints are keeping that commandment? That comes near home, does it not?

Is it necessary that we keep that commandment referring to temporalities? Well, I do not see how God's work could be carried on very well without it. Think of the means that are required and paid out of the tithes of the Church, tithes of the people, for the maintenance of the poor of the Church, for the maintenance of the Temples of the Church, for the maintenance of our missionary work abroad and at home, for the ministry in the stakes and wards, and for the upbuilding of tabernacles, chapels, amusement halls, and for things that are necessary for the worship of the Latter-day Saints and the service of the Lord.

Can the Church get along without the tithes? If it were not for those who are faithful in the payment of their tithes I do not know what would become of the work of the Lord. Everyone of us that pays a full tithing is doing his full share so far as the titling of the Church is concerned, toward the carrying on of the work of God. Every man or woman in this Church who is not paying his or her tithing is not entitled to a place in the kingdom which we are building up, which will be given to the Latter-day Saints in the end. There will be no inheritance there for them as I understand it.

Brethren and sisters, it is not hearing the word of God, it is not knowing the word of God that is going to save us, but he that knoweth the will of God and doeth it not is to be beaten with many stripes. He that knoweth the law of God and doth not keep it is to be under greater condemnation than he that knoweth not the law.

Who of us is there, my brethren and sisters, that knows not the law of the Gospel, the way of life and salvation, the duties and obligations that are thrust upon us as members of the Church? Knowing the way, I admonish myself and you, my brethren and sisters, let us walk in the way and not be hearers of the word only, deceiving ourselves, but let us be doers of it also. God help us to do that, that we may not be disappointed. I pray, in the name of the Lord Jesus Christ. Amen.—(Digest of a sermon delivered in the Tabernacle at Salt Lake City, Utah, February 11, 1934.)

CONFIRMATORY EVIDENCES OF "MORMONISM"

ORIGINAL RELIGION MONOTHEISM

WHAT was the nature of the original religion of mankind? Has man changed his fundamental religious beliefs since the dawn of history? In the limited scope of early man's intelligence was he at a loss to explain the more strange and striking phenomena of nature and as a result did he seek to explain the phenomena of nature by the hypothesis of spiritual agencies?

Many minds have pondered these questions and sought for their answers. It has seemed to many that the farther back in history they went, the more primitive were the beliefs. Such has been elaborated into the theory, advanced by the skeptics, that religion just developed out of the vague fancies and superstition of primitive minds. Students of religion, including so-called "Christians," have concluded that as man progressed in his knowledge and understanding of nature, he approached the ideal of the unity of the creative and governing force or power of the universe, centralized in one God, or monotheism—people who have not so progressed still clinging to their primitive polytheism, or belief in many gods. This latter view has been well summarized by George A. Barton in his *Religions of the World*, pp. 6-7:

As early man was conscious that he himself possessed a spirit or soul, so he attributed a similar spirit to everything about him, not only to animals, in whom the presence of a spirit was manifested in action, but to trees, rocks, springs, plants, weapons, heavenly bodies, etc. This general belief of men is called animism. These spirits might be weak or powerful, kind or unkind, helpful or hurtful, but in their midst man was compelled to live. He must, accordingly, come into relationship with them. In course of time the good and more powerful spirits developed into gods.

But the account in Genesis of the origin of man and religion tells an entirely different story. It tells of God dealing directly with Adam, and instructing him as to his duties, that Adam knew at the beginning that he had to deal with but one God. Which of these origins of religion is right?

Modern revelation, in the Pearl of Great Price, and the clear teachings of Joseph Smith and other leaders of the Church substantiate and amplify the Bible account. The pure principles of the Gospel were given to Adam, but also immediately afterwards some people started to fall away, Cain, his son, being the first. The people at the time of Enoch had arrived at such a state that the Lord told Enoch: "And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark . . . they have not kept the commandments, which I gave unto their father, Adam." (Moses 6 : 28.)

Elder John A. Widtsoe, in *Rational Theology*, pp. 51-52, states:

Adam's children, likewise, though taught the way of righteousness by the patriarch of the race, could accept or reject for themselves whatever was taught them. Free agency was man's possession in that early day as it is now. The descendants of Adam soon began to exercise their free

(Continued on page 188)

THURSDAY, MARCH 22, 1934

EDITORIAL

THE PRAYER OF FAITH

WE are still in the Lenten season. The minds of many Christian people are turned to prayer more during this period than any other. Scoffers also turn their attention to prayer, but only to ridicule. The result is that honest souls are sometimes led to question. This may be a good thing, for it frequently happens that questions bring the truth to light and clarify it. Certainly, the more an honest soul studies the question of prayer the more convinced will he become of the value of prayer.

The prayer of faith is perhaps the most effective way of finding out God. And yet God is not easy to find, a fact demonstrated by human experience. This is likely most frequently the reason why the scoffer denies that there is anything in prayer. But he who scoffs is certainly not a credible witness. For there are myriads of people who know from personal experience that there is value in prayer. Now, while God may not be found easily, the fact is that He can be found for He has been found. He has *not* closed the doors between Himself and His children. Were this so, could we attribute to Him the quality of love?

What knowledge in all the world is more important than the knowledge that God lives? But since this knowledge is precious, can we reasonably expect to get it for nothing? Usually the more highly prized an object, the more difficult it is to get. This is what fixes its value.

Now, the prayer of faith, persistently and reverently continued, is not an easy thing to make. It requires humility, worthiness, and the complete absence of doubt. It requires mental concentration and real need of the thing prayed for. It requires a confidence that God will yet answer, if not now. So there may be a wise purpose in delay in answering, which delay will benefit him who prays. This certainly will be the case if, in the meantime, the person concerned cultivates the virtues that will increase his worthiness. We repeat, it may be difficult to find God, but the persistent prayer of faith will reveal Him.

An old adage says, "There is no excellence without labour." No one becomes learned without study. It has long been known that there is no royal road to learning. The price of scholarship is many years of continued hard work. However, every normal-minded person has the ability to become a scholar in some one of the many fields of study—the one suited to his tastes. There are relatively very few people, however, who do become scholars, the reason being that most people do not give the necessary time

and efforts to the task. But would it be reasonable for this majority, or even for any one of the majority, to assert that there are no such things as scholars and scholarship?

Another illustration. There are musicians, but all of us are not musicians, and unfortunately some of us are even musically deaf, or nearly so. A performer may be "off key," but some listeners would never detect it; yet a trained musical ear would experience a jar at once. Some people are musically talented, but none such ever becomes a great musician without months and years of continuous, persistent work. Great performers continue daily practice even though their reputation may be international.

It will be granted, of course, without further illustrations, that worthwhile human achievement is only brought with talent, coupled with toil. Experience proves that activity is the condition of growth. How foolish it would be for a person to close his eyes and ears and declare there are no musicians because he had not become one; that there are no inventors because he is not an inventor; that there are no artists because he did not have the talent to become one. Likewise, is it not foolish for a man to declare there is nothing in prayer because he had refused or failed to find anything in prayer? In the light of human experience and the personal knowledge of many men such a declaration stamps him who makes it as being anything but fair and reasonable.

He may even have tried to pray and found no answer. Many people begin the study of music who do not become musicians. Many others give up the study of mathematics as a useless study. Yet mathematics is the tool that has built many of the wonders of the present-day world; it is the most useful instrument of modern science; it is the key that unlocked many of the discovered mysteries of the universe. The assertion that prayer is valueless because the objector, perchance, has not had his prayers answered, is no valid objection. Others succeeded where he failed. The testimony of even one of these outweighs the evidence of a thousand who failed. The prayer of faith can never be without value.—M.

MAN THE INDIVIDUAL

THE geology of the north country is most striking. But through the wiry little hills of sea-coast county Durham the traveller finds much of interest, which, more than strata and erosion, appeals to his week-day imagination.

Along the road is Blackhall village. In Blackhall village is the Blackhall Colliery. Near the dusty red brick building that covers the pit itself, is the Blackhall "pit heap." Here are cast upon the huge mound formed the refuse and slack ore from the mine. Often, each little car empties, with its load of dirt, pieces of coal

that the screening process has failed to extract—precious bits among the rubbish heap.

As one rides through Blackhall village, either to the north or to the south, he is impressed, not with the rows of neat houses, neither the western-like ravines that carry tiny streamlets to the North Sea close by, but with the passing pageant of Man the Individual—Man whose will determines *who* and *what* he is.

All day long, as buses and motors whiz by, a constant stream of humanity, trundling loaded cycles, go to and from the pit heap. Some have three fat sacks of salvaged fuel slung across their cross-bars. Some have only two dark bags to push along. One man, young, too, balanced but a half sack on his cycle. These are not miners. They are not farmers or clerks. They are the great mememployed, engaged in a queer but common cause.

No matter what sphere he finds himself in, man is ever the individual. "And to one he gave five talents, to another two, and to another one." Travel along the highway of today and notice the gleanings from the Pit-heap of Life. Count the sacks strapped to the cycles. Are there three, two, or a half?

Men everywhere are the same as the men of Blackhall village. Fundamentally, their ideals may be the same. Differences arise in the way those ideals find expression. The load, or half a load is determined by the use of the will in connection with those ideals. Blessed with the Gospel message that encourages and makes necessary the intelligent use of the will, let us resolve to do our best each day. Then, when "the lord of the servants" comes to reckon with us, we may be accounted as having done well.—ELDER G. HOMER DURHAM.

THURLTON SAINTS LOSE LIVES IN ACCIDENT

IT is with deep sorrow that we inform the readers of the *Star* of the untimely death of Brother Hubert C. Ives and Brother Hubert Jennis of the Thurlton Branch. Brother Ives and Brother Jennis were fatally injured on March 13th when the motor cycle on which they were riding apparently skidded from the road as they were proceeding towards Norwich. They were found by a pedestrian some time after the accident and rushed to the Beccles hospital, where every attention was given them. Neither recovered consciousness. Brother Ives died on the following day, and Brother Jennis on March 15th.

Brother Ives has been outstandingly active in Church work since he was baptized some few years ago. It was largely through his efforts that the Thurlton Branch, over which he presided, was organized. Brother Jennis was the second counselor in the Thurlton Branch Presidency, and was likewise zealous and faithful in his Church duties.

Saints throughout the mission extend their love and sympathy to the bereaved families and relatives of these beloved brethren, and pray that God may comfort them in their time of distress.

AN OPPORTUNITY FOR EMPLOYMENT

AT the suggestion of James F. Craske, *Millennial Star* correspondent of the West London Branch, the *Millennial Star* inaugurates another service to its readers in its project of becoming a means of co-operation among the saints. The new service, that of providing space for suggestions where members out of work may find employment, will, of course, depend on the co-operation of *Millennial Star* readers for its success. If those who have definite knowledge of jobs or employment that will be of help to unemployed saints will forward that information to the *Millennial Star*, it will be printed in the *Star's* columns.

Brother Craske has added concreteness to his suggestion by providing this information:

Positions are open for skilled and experienced coach panel beaters. The rate is 1s. 9d. per hour. Those qualified for such work may apply to the Foreman Panel Beater, Carlton Carriage Company, Waldo Works, Trenmar Gardens, Harrow Road, London, N. W. 10. Application may be made by post.

Have you anything to contribute to this column? Do you know of any work that may be of benefit to your brethren who may be in need of just such an opportunity? Can you help any of your fellow members to find work? Here is an opportunity to feel the thrill of beneficent co-operation!

AUXILIARY BOARDS MAKE NEW ASSIGNMENTS

RELIEF SOCIETY

Since its re-organization, January 18th, the British Mission Relief Society Board has once more been functioning with full membership. The board is headed by Sister Rintha Pratt Douglas. First counselor is Sister Inez Cameron Russell, who was released as second counselor and set apart to her present position to succeed Sister Grace Tout Pugh. Sister Pugh was released to take up her residence in America. Sister Helen Edith Mary Poole of the North London Branch was chosen and set apart as second counselor to Sister Douglas. Sister Catherine L. M. Horner continues as secretary of the organization.

MUTUAL IMPROVEMENT ASSOCIATION

To meet the needs of each department of the Y. M. M. I. A. and the Y. L. M. I. A., as well as to better direct the Community Activity Programme, members of the Mission M. I. A. Boards have been given special committee assignments. Dr. Ray M. Russell and Madeline E. R. Hill will serve as the Community Activity Committee, and the Adult Department Committee. John Bleakley and Violet Clayton will form the M Men-Gleaner Girl Committee. Andre K. Anastacion will make a study of Scouting in the interests of the young boys in the mission. Florence Ann Bickerstaff will assist with the activity work and the various departments of the Y. L. M. I. A. Catherine L. M. Horner will continue her Bee-Hive Department work.

One year of activity has equipped the members of the boards with experience in their work and with knowledge of the Mission

M. I. A. needs. The new assignments will enable them to render better specialized service to the branch and district M. I. A. organizations. M. I. A. workers throughout the mission are invited to seek the counsel of these specialized workers, and to make suggestions for further activity.

CONFIRMATORY EVIDENCES OF "MORMONISM"

(Concluded from page 183)

agency, some for, many against the Great Plan. Cain exercised his free agency in the murder of Abel. As time went on, large numbers departed from the truth concerning man's place in the universe as taught by Adam, and refused to accept the Gospel. Concurrently with the establishment of the Church in the first dispensation there was, therefore, a first great apostasy.

In the last few years, evidence obtained from research on the early religion of mankind confirms the "Mormon" doctrine that the first religion was monotheism, and the other forms, of polytheism and animism, are degenerate and apostate corruptions of the original pure religion. Dr. Stephen H. Langdon, Professor of Assyriology at Oxford, says:

"All Semitic tribes appear to have started with a single tribal deity whom they regarded as the Divine Creator of his people. . . . The Semitic word for God meant originally 'He who is High,' a sky god; and here also I believe that their religion began with monotheism."*

As a result of his excavations at Kish, in Mesopotamia, Dr. Langdon writes:

"In my opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and widespread belief in evil spirits. It is in a very true sense the history of the fall of all men."†

Professor Wilhelm Schmidt, the leading authority on Anthropology and Comparative Religion, also affirms that monotheism was the original religion of the primitive races.‡ This is not only in the Old World, but also in the New World, of which Professor Schmidt says:

"We have now completed our review of those religions of North America, the oldest in that vast area, which have High Gods. . . . In each of these religions there exists a true High God: nay, I do not hesitate to employ a more decided phrase and say: these people worship One God. . . . In his oldest and most original form he has beside him no figures of animistic or manistic type to prejudice his absolute supremacy. . . . Thus we have in those religions a true God who is truly one; not a distant, cold 'originator,' but a true Supreme God, who is not afar off; not a stranger to men, but one who takes a keen interest in and exercises manifold influences on their life; whom also men do not consider as a stranger, but to whom they address themselves in a lively worship comprising a variety of prayers, sacrifices, and ceremonies."§

**Semitic Mythology*, pp. 11, 93.

†*Field Museum Leaflet*, 28.

‡*The Origin and Growth of Religion. Facts and Theories*, 1931.

§*High Gods in North America*, 1933, pp. 129-131.

These conclusions are striking new proof that, as "Mormonism" has fearlessly taught, religion was pure in the beginning, originally monotheism.—ELDER FRANKLIN S. HARRIS, JR.

NOTTINGHAM DISTRICT CONFERENCE

THE largest group of members and friends of the Nottingham District to assemble for many years met in the town of Eastwood to enjoy the sessions of the annual spring conference held on March 4th, 1934. Mission authorities present were European Mission President Joseph F. Merrill and Sister Emily T. Merrill; British Mission President James H. Douglas and Sister Rintha Pratt Douglas. The theme, "Mormonism and the Man of To-morrow," was well presented in all three sessions, and the Spirit of the Lord was sincerely manifested in the meetings.

After the opening exercises of the morning session the members separated for the regular Relief Society and Priesthood departmental work.

The preliminary programme of the afternoon session was presented by the Primary children and the Bee-Hive girls. During this session the General Authorities of the Church were unani- mously sustained by those present, after which District President Heber I. Boden presented the district activity report.

The first speaker of the afternoon session was Sister Merrill. She spoke on the necessity of working harder, and more in unison, to further God's plan of salvation. She also stated her happiness in working and meeting with the people. President Merrill then spoke on prayer as a necessity in man's life that ought to be a constant companion to every one. He bore his testimony to the fact that one of his prayers had been answered by a personal manifestation, as a result of faith, diligence and sincerity, and constant appeal for many years. He instructed all to center their proselyting actions around the Book of Mormon.

The evening meeting was well attended and enjoyed. The first speaker was President Heber I. Boden, who related how our auxiliaries make "The Man of To-morrow." Sister Douglas then spoke, telling of the fine moral character of the people in Salt Lake City, and, bearing her testimony to the efficacy of prayer, she urged her listeners to read prayerfully the Book of Mormon. President Douglas spoke of the Divine authenticity of the Book of Mormon, and of the three and eight witnesses to it, portraying their remarkable qualities and reputations as honest, truthful and outstanding men. He also extolled the characters of the leaders of the Church from the restoration to the present, and told of the Prophet Joseph Smith and of his outstanding work.

The programme throughout the day was interspersed with musical numbers from the different branch auxiliary organizations.

The following missionaries were present: President Heber I. Boden and Elders Walter K. Barton, Charles J. Solomon and Kenneth F. Cropper of the Nottingham District; and Elder William M. Harvey of the Sheffield District.

WALTER K. BARTON, Clerk of Conference.

FROM THE MISSION' FIELD

Arrivals—The following elders arrived in London on March 6th, and were assigned to labour as designated:

Stephen Royal Murdock, of Provo, Utah, to the Liverpool District.

Ira Angus Newsome, of Salt Lake City, Utah, to the Bristol District.

Edwin A. Lyman, of Delta, Utah, to the Leeds District.

Blaine F. Bybee, of Clearfield, Utah, to the Leeds District.

John Arval Marceroft, of Norwalk, California, to the Ulster District.

Ralph Edgar Baddley, of Salt Lake City, Utah, to the Portsmouth District.

Appointment—Elder William A. DeHart was appointed, on March 10th, to preside over the Ulster District, succeeding Elder William R. Houston.

Transfers—The following transfers were made on March 9th: Elder Charles J. Solomon, from the Nottingham to the Bristol District.

Elder James J. Kirby, from the Bristol to the Manchester District.

Elder Julian Kay Lindsay, from the Norwich to the Manchester District.

Elder Lester Gordon Park, from the Manchester to the Norwich District.

Release—Elder Douglas R. Clawson was honourably released from his missionary labours on March 15th, and sailed for America on the same day. A threatening illness necessitated his early return. Elder Clawson began his missionary service in the Nottingham District as a travelling elder. Later, he was transferred to the Newcastle District, where he presided until his health failed. He laboured in the London District for six weeks prior to his departure for home.

Special Work—Sister Nettie L. Woodbry, president of the British Mission Primary Association, has been temporarily transferred from the mission office to the Liverpool District, where she will do special field work in the interest of the Primary organization.

Doings in the Districts: Liverpool—Primary children of the Burnley Branch, under the direction of Sister Emma Hardy, provided the programme for the branch Primary Conference on February 18th. To an appreciative audience they explained the functions of the different Primary divisions and sang Primary songs, giving ample evidence that the Primary course has been a source of development and growth for them.

Saints in the Bootle Branch enjoyed a social evening together on February 28th. An excellent concert under the direction of Branch President R. L. McGhee and M. I. A. President T. Bourne provided the evening's entertainment. Features of the programme were the original songs written by Sister Mabel Norgate, and three sketches, written and produced by branch members. Refreshments were served by the Relief Society during the interval. Proceeds of the evening went to start a Branch Fund.

Liverpool Branch members held their semi-annual branch conference at the Co-operative Hall, Kensington, on March 4th. Local speakers presented the theme of the day, "The Plan of Salvation." District authorities and Sister Ileen Ann Waspe, British Mission Y. L. M. I. A. president, were in attendance. The conference proceedings were reported in two very fine articles in the *Liverpool Daily Post* during the week following.

The Liverpool District is divided into three divisions to make for greater efficiency in the auxiliary work. At the last regular Union Meeting of the division, which includes the Accrington, Burnley and Nelson Branches, James Pickles was sustained as M. I. A. supervisor; Lillian Moore as Relief Society supervisor; Luther Epsley as Genealogical supervisor; Willie Duckworth as divisional music director; and Maria Holgate as divisional organist, to complete the divisional organization.

Hull—St. Valentine's Day was

the occasion for a "hot pie supper" and a concert at the Gainsboro Branch. Sixty people sat around the heart-and-cupid-decorated table for the supper. Seventy-five people enjoyed the concert that concluded the evening's activities. The M. I. A. officers planned the affair.

On Friday, February 16th, the Gainsboro Branch M. I. A. sponsored another evening of programme and games. Refreshments were sold in aid of the Sunday School funds. Guests numbered fifty-two.

Newcastle—Specially prepared programmes featured the Primary Conference held February 25th in the Sunderland, Gateshead, Shildon and Skelton Branches of the District. Those in attendance included many non-members whose children are members of the Primary organizations in the branches.

Birmingham—At the conclusion of the regular monthly Union Meeting held in the Handsworth Chapel, February 24th, Lorenzo P. Dunn, Albert W. Farlow, Doris M. Collins, D. Webb and Muriel Webb, members and friends of the Kidderminster Branch, presented a pleasant hour of concert. Sixty people were in attendance.

Handsworth Branch won the Bee-Hive and Genealogy banners; Kidderminster, the M. I. A.; Nuneaton, the Sunday School; Sparkbrook, the Primary; and Dudley Port the Relief Society banner for the month ending January 24th.

Sparkbrook Branch Conference was held under the direction of President Wheeler R. English, Sunday, February 25th. The theme, "Progress Through Service," was developed by local members, as well as by the travelling elders.

Leeds—A Gala Concert was presented by the Primary and M.I.A. members and friends of the Clayton Branch, February 24th, at Westgate Hall in Bradford. Two hundred were present. Feature of the evening was a play produced by M.I.A. members entitled, "Pearly Pearls." The scenery for the play was designed under the direction of President Harvey F. Freestone. It was a most entertaining evening.

Bristol—February 28th was the date of the Bristol Branch Gold and Green Ball, held in the branch hall. A programme of songs, readings, and dancing made the evening full and complete. During the interval refreshments were served under the supervision of Sister Doris Forrister. Mr. James Battle provided the dance music, and Branch President Heber S. Millard directed the evening's activities. Guests numbered over one hundred.

Portsmouth—Members of the Brighton Branch Primary entertained their parents at a social gathering on February 26th. The Primary children, none of whom are members of the Church, furnished the entire programme of songs and recitations.

"Confirmatory Evidences of 'Mormonism'" was the theme of the Brighton Branch conference held February 25th. Local members and travelling elders took part on the programme.

London—The First M Men Club to be fully organized in the British Mission chose its officers and ratified its constitution at the Holloway Branch on February 22nd. With the help of Elder G. Homer Durham, the club has been planning its constitution and organization for many weeks past, and its members now look forward to a future of activity and progress. Brother R. S. Steele is the club's newly elected president.

Officers and teachers of the West London Primary conducted their annual Primary conference at Ivy Hall, February 25th. Twenty-eight children, twenty-four of whom were not members of the Church, took part on the programme, explaining the work in their different divisions, and singing songs. Sisters Marjorie McCormick and Ivy Able directed the children's activities.

Welsh—One hundred saints and friends gathered at Trevethick Hall, in Merthyr Tydfil, on March 6th, to bid farewell to President Allan N. Adams. The programme of the social evening, under the direction of the M. I. A., was conducted by Brother Glyn Jones. As a parting remembrance to Elder Adams,

Brother Tom Price, on behalf of the branch members, presented him with a fine set of military brushes. The evening also served as a welcome to Elder Frank R. Bennett, who succeeds Elder Adams as district president.

Hull—A cottage meeting was held recently at the home of Robert Graham, in Stonehouse, at which ten investigators were present. The gathering was an occasion of

testimony and thanksgiving for the recovery of Brother Graham's young son Robert, who has regained his health after a serious illness of eight weeks duration.

Personal—Successfully recovering from an operation performed February 19th is Sister Susan Hammond of the Hucknall Branch. It is hoped that she will soon be able to continue her work at home and in the Church.

DEATHS

SMITH—Sister Florence Emma Whitfield Smith, daughter of Brother John T. Whitfield, died on January 21st. Elder Conway A. Ashton dedicated the grave.

ORR—Brother William Orr, 74, of Stonehurst, died of pneumonia, on February 16th, after a three day illness. He has given much of his life to military service, and has been a member of the Church for 35 years. Funeral services were held at the Bellshill Cemetery under the direction of Elder John Rowell. Elder James M. Pryde dedicated the grave. Brother Orr was laid to rest with full military honours. Five hundred people attended the rites.

JOLLIFFE—Sister Dorothy Jolliffe, daughter of Brother and Sister William J. Jolliffe, Jr., of the St. Albans Branch, died February 17th. Funeral services were conducted on

February 21st under the direction of President Bart L. Christensen. The grave was dedicated by President William Jolliffe, Sr.

FARRAR—Sister Sarah E. Farrar, of the Halifax Branch, died on February 24th. Funeral services were held on February 27th under the direction of President Harvey F. Freestone. Elder Elliott H. Merrell dedicated the grave.

STEELE—Brother Christian Steele, of the Free State District, passed away February 25th. Born in Germany, Brother Steele joined the Church in Dublin in 1918. Since his baptism, he has been active in the defense and promulgation of Truth. Funeral services were held in the Dublin Cemetery Chapel under the direction of President Benjamin R. Birchall. Memorial services for Brother Steele were held in the Dublin Branch rooms on March 4th.

CONTENTS

The Need of Understanding and Obedience 177	An Opportunity for Employment 187
Confirmatory Evidences of "Mormonism" 183	Auxiliary Boards Make New Assignments 187
Editorials: The Prayer of Faith Man the Individual... .. 185	Nottingham District Conference 189
Thurilton Saints Lose Lives in Accident... .. 186	From the Mission Field... .. 190

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